THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM." —*Jesus Christ. (John xiv, 21).*

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HOW I BECAME A "MORMON."

IT was in the latter part of January, 1886, when, for the first time in my life, I became acquainted with the doctrines of the "Mormon" Church. I was at that time visiting friends at a small village called Patricroft, near Manchester, the place where I passed my boyhood days. For several years I had been a devout member of the Wesleyan Methodist Church — was honest in my convictions, endeavoring to serve God to the best of my ability, according to the light and knowledge I possessed. One evening, in company with two near friends, I attended a Methodist prayer meeting, and on returning to the house of Mr. R., whom I was visiting, we were met by a gentleman with whom I had previously some little acquaintance, and he having formerly been a Methodist preacher, I still believed him to be engaged in that profession. In course of conversation, addressing my friends he said it would afford him much pleasure to be favored with an opportunity of spending an evening with them, for the purpose of pointing out the path in which God would have them walk. Knowing that my friends were devout Methodists, of unblemished character and good repute, and believing we were all walking the narrow path that leads to the Father's presence, I felt somewhat indignant at what I then considered the strange remarks of Mr. N., for I well knew that he was acquainted with the fact that we were already professing Christians, attended Church regularly, and were taught by our ministers.

Before retiring to rest that evening, Mr. and Mrs. R. and I entered into conversation upon religious topics, and feeling a little curious at the remarks made by Mr., N., I made some inquiries respecting him, when, to my dismay and astonishment, I was informed that he had united himself to the "Mormon" Church, and was actively engaged propagating the principles and doctrines of "Mormonism." Having heard many scurrilous stories concerning the "Mormons," I was a little curious to learn, from an authoritative source, something concerning

the faith and practice of this despised people. At first my friends hesitated to enlighten my mind, fearing that I might oppose, and not being members of the "Mormon" Church themselves, they desired to evade any opposition, or feelings that might arise in giving their views respecting the faith of the Latter-day Saints. Finally, however, they commenced to repeat to me the Articles of Faith, and never shall I forget the feeling that pervaded my whole system on that occasion. I had always been taught that the Latter-day Saints were a low, degraded, and immoral community, who gathered together to some remote part of the globe, that they might be exempted from the law, and thus be at liberty to practise all manner of abominations and crime, without the fear of any punishment. But the false impressions and the prejudices I had imbibed, fled before the light of truth and love, as the morning mists vanish before the rays of the rising sun. My soul was filled with ecstacy, as my friends talked to me upon the necessity of baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the gifts and blessings promised to believers, and the organization of the Church of Christ—apostles and prophets being the officers. This kind of an organization—a Church with apostles and prophets, which laid claim to all the gifts and blessings enjoyed by the primitive Christians, was what I had been seeking all my life.

If time and space would permit, I might relate many circumstances which transpired while earnestly endeavoring to serve God as a Methodist, that would prove how dissatisfied I was with the teachings of uninspired men, and how I longed to see the power of God made manifest as anciently. Feeling dissatisfied with the religions of to-day, (for although I was a member of the Methodist Church, I had wandered from place to place in hopes of obtaining satisfaction of mind,) often I had petitioned God to direct me into the sure path, and reveal unto me the whole truth; and now the light of truth had commenced to penetrate my soul, God was revealing unto me the things I had so earnestly sought after, and my heart was filled with joy inexpressible. On retiring to rest, I humbly knelt and petitioned God with more zeal and earnestness than ever before, to remove from my eyes the scales of darkness, and enable me to conform with the requirements necessary, in order to possess the knowledge promised to obedience. My mind was exercised to that extent, that sleep was almost impossible, and I lay awake for hours, meditating upon the truths that had been taught me.

Next day was the Sabbath. I attended services at the Methodist Church, and never was it made more manifest to me, than on this occasion, that learned divines were teaching for doctrine the commandments of men. Circumstances necessitating my return home, and feeling deeply concerned about what I had already learned respecting the faith of the Saints, and hungering and thirsting for more knowledge, I reluctantly bade my friends farewell, obtaining a promise that they would make application for some tracts, written by prominent Elders of the "Mormon" Church, and would mail them to my abode. A few days after my arrival home, my friends sent me a number of tracts, which I eagerly perused with intense interest, praying for the inspiration of the Spirit of God to assist me in understanding the things that I read. The more fervently I investigated, the more light and truth I received, and the more deeply grounded in my mind became the conviction that so-called "Mormonism" was none other than the true and everlasting Gospel, as taught in the New Testament. The following Sabbath I attended a meeting of the Saints, and heard the word of God as it fell from the mouths of His servants. The first speaker, who has since passed into the spirit world, spoke upon the organization of the Church of Christ, and the second discoursed upon the laws and ordinances necessary to membership in that Church. I had previously listened to many eloquent sermons, delivered by learned and talented men; but never before in all my life did I hear the Scriptures more clearly explained

or the plan of salvation so plainly marked out, than by these humble men, to say nothing of the power that accompanied their words, which in very truth was sharper than a two-edged sword, piercing my heart to the very centre. At the close of the meeting, the last speaker approached me, asking how I had enjoyed the service, and, after a little conversation, invited me to accompany them to tea, and stay to the evening meeting. I did so; and the pleasant time we spent together will long be remembered; they were delighted at the opportunity of teaching me the Gospel, and I was overjoyed at the privilege of hearing its joyful sound. They related to me many of the experiences through which they had passed, the persecution and trials endured by them for the Gospel's sake, and the slander and abuse heaped upon their heads by their once nearest friends — professed Christians — for accepting and clinging to the "Mormon" faith; all of which appealed to my reason as strong evidences in favor of their honesty, and also of the divinity of the principles they had espoused.

[TO BE CONTINUED.]

MORMONS AND GENTILES.

AT intervals the world is reminded of the continued existence of the Mormon community, and on Tuesday a fresh reminder was supplied by the victory of the Gentiles over the Saints in the municipal elections for Salt Lake City. Mormonism, which is one of the eccentricities or marvels of human history, is undoubtedly not the invention of romancers or a traveler's tale; but it is not easy for the nineteenth-century citizen to realise that a Church and a system of government founded partly on polygamy and partly on documents about as trustworthy as the late Mr. Pigott's handiwork should be believed in and loyally supported by a large population in close proximity to free and progressive societies in the United States. To the American Legislature and Courts of Law "the Mormon difficulty" has been real enough during the last thirty or forty years, and the attempts made hitherto to deal with it are to be reckoned among Uncle Sam's failures. Bills depriving Mormons of civil rights were passed by one House of Congress as far back as 1870. Polygamy was formally and expressly abolished by Congress a few years ago, and even the system of church government which is centred in Salt Lake City was suppressed afterwards. The notorious Brigham Young, who died in 1877, was persecuted, imprisoned, and discharged over and over again, and all the resources of the United States civilization have been employed in turn to stamp out the Mormon creed and force American ideas upon the people of Utah. The Mormons have, however, managed to evade these coercive measures, much in the same way the Chinese have succeeded in evading the various Acts directed by the Californian Legislature against them. In a country where the Executive or police authority is notoriously weak, and enforced in a random and haphazard fashion, it is easy to drive a coach-and-six through Acts of Parliament or of Congress.

Although the Chinese are unpopular in California, and Mormons unpopular in all the States of the Union, indignant public opinion is very apt to outstrip the law, and thus to defeat itself. That valuable and inflexible institution, the Supreme Court of the United States, has more than once intervened between the Utah Saints and the vengeance of Gentile persecutors. There has always remained in the background the doubt whether it was the function of Congress and the authorities to punish and persecute men and women because the number of marriages was out of all proportion to the number of husbands. In spite of the laxity of their divorce laws, the people of the United States retain a strong historical belief in that morality which they inherit from Puritan times. Nevertheless, the

doubt might have told indirectly in favor of the Mormons, and the Americans generally might have hesitated to interfere with their peculiar "ideas," had it not been for the crimes, treacheries, and habitual cruelties practiced by the Saints on their Gentile neighbors whenever they get the upper hand. Making every allowance for Gentile prejudice and exaggeration, it is certain that the "Mountain Meadow Massacre" of 1857 was their handiwork. Lee, the Mormon "bishop," was finally convicted on the clearest evidence of complicity in the murder of more than a hundred Gentile emigrants on that occasion, and was rightly executed for it. There is every reason to attribute to the secret society which has sprung up and flourished in the inner circle of Mormonism the perpetration of many assassinations and outrages. Mormonism and crime are believed by the average American citizen to be indissolubly connected. That belief has strengthened the hands of Congress and United States officials in their campaign against Mormonism and has overridden the abstract contention that polygamy is a sin or a vice rather than a crime. In certain respects the society established by the Saints in Utah Territory presented the same phenomenon as the Boer Republic of South Africa. The Mormons led a patriarchal and bucolic existence. They were industrious and peaceful, and they only desired to be left to themselves by the outer world. The late Mr. Hepworth Dixon, who visited Utah five-and-twenty years ago, did his best to rehabilitate Mormonism in the eyes of the world, and it has been partially defended by one or two travellers since then. Possibly, if there had been nothing more valuable in Utah than wool, grain, and fruits, the Gentiles would have left the Saints to themselves. But as has happened in the Transvaal, the discovery of precious metals has brought a large population of prospectors and miners into Utah. The new comers have votes, and as their numbers are increasing, while polygamy does not tend to a rapid increase in population, the Saints are being gradually outnumbered at municipal elections. The political consequences which have followed on discoveries of precious metals in various countries already make up an important chapter in the world's history, and there seems to be a probability that both in the Transvaal and in Utah we shall hear a good deal more of the inevitable conflict between the miners, who represent progress and modern ideas, and the original settlers, who represent patriarchal traditions.—*Glasgow Herald*, Feb. 13th.

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Next morning Mrs. Raymond was very busy preparing what she could for Christmas, when there was a quick rap at the front door. To the pleasant "come in," the Bishop entered, and after a kindly enquiry in regard to their welfare, said, "Mrs. Raymond, here are five dollars, if you will accept them. We thought you would, perhaps, like a little Christmas box for the children."

"Thank you, Bishop, this is indeed a surprise," cheerfully spoke Mrs. Raymond, whose heart was too full to express her gratitude. Promising to call again he hurried away, no doubt to make others happy.

That afternoon Mrs. Raymond and Laura (who had again returned went to the village store, and sure enough they had just received some nice large drums. There was one Laura thought would do exactly; but mamma thought it rather high, though only $1.25. But finally, through Laura's coaxing, drum, doll, horse and rattle were purchased, with candies and a few things for Christmas dinner. The children thought mamma looked so happy on that Christmas eve, as they gathered around the warm fire and she told them of Christmas long ago; and when Mrs. Raymond kissed them

good night she said, "I know the Lord has answered Freddy's prayer, and Santa Claus will come to-night."

It was arranged that Johnny should arise first and build a fire, while Laura would assist the little ones to dress.

Freddy was first to waken, "Mamma! mamma," he cried, "may we get up?"

"Wait just a little; Johnny will soon be up and kindle the fire."

It was not long before they were all ready, when Laura opened the kitchen door, and away they scampered with shouts of joy, for Santa had brought everything they wanted. In walked Freddy beating his drum, Carrie following with her doll, and Leo dragging his horse. Candies and nuts were not thought of, as around the room they marched. Baby was awakened by the noise, when he also received his rattle. Such joyous music certainly never was heard before. Laura and Johnny never thought of themselves, in the delight they felt for the younger ones.

As soon as mamma could be heard she said to them, "Perhaps Santa has also brought something for you, go and see."

Yes, there were the warm slippers and pretty pin cushion. Well they knew who had made them, as they warmly imprinted a kiss upon mamma's cheek. Laura went to her box, brought from it a parcel which she handed her mother saying, "Here, mamma, is also a Christmas present for you."

Mrs. Raymond opened the parcel, a warm, hand-knit shoulder shawl fell upon her lap. Laura had bought the yarn and knit it herself. Tears of joy and gratitude trickled down the mother's cheeks as she said, "God bless you, my child, our prayers have truly been answered."

Johnny had put on his slippers and was dancing around the room, "Oh! mamma, won't you and Laura come with me to the dance to-night? We'll have a jolly time; widow Jones will stay with the children."

"Perhaps we would be pleased to go," smilingly said mamma. They were still seated around the breakfast table, chatting, when a knock was heard; as Laura opened the door there stood a little girl with a large basket. "Sister Raymond," she said "Grandma sent you a Santa for dinner." On opening the basket there was plum cake, mince pie, and cheese, etc., plenty for dinner and more too.

"Tell grandma we send many, many thanks, for her kindness." They had scarcely ceased speaking of their surprise when another sister came in, who said, "Sister Raymond would you accept a warm hood? I noticed you did not have one on in our meetings this winter. I hope you are having a pleasant Christmas, I see the little ones are enjoying themselves."

"Many thanks, you are all so kind to us, we feel that our blessings have been more than we deserve," tearfully spoke Mrs. Raymond.

"Your patience is deserving some reward, Sister Raymond," said the kind friend.

"You will come to our social to-night, won't you? We will expect you there."

"We have been speaking of it,' said Mrs. Raymond. "Good morning; I hope you will all have a good time to-day," answered the lady.

"Yes." cried Freddy, as she closed the door, "I'm going to play all day," and brought down his drum-stick with such a force as to make them all laugh. The day passed pleasantly. What a delicious dinner they had! No such one for many a day. In the evening they went to the party.

How proud Johnny felt, with his new slippers on, as he escorted his mother on the floor for the first dance. And how proud that mother was of her noble boy, who was always so kind to her! When a girl she had been very fond of dancing, and thought then her pleasures were many. But the pleasures of youth sink into insignificance compared to the real joy of being called by the sacred name "mother." It seemed to her she had never felt so happy as she watched the merry dancers and thought of the blessings they had that day received. Surely there was joy in serving God and assisting

Him in the great work.

"Now children before we retire, I wish to relate to you other surprises we have had this day," spoke Mrs. Raymond. "Some kind brother sent us a few dollars this afternoon, while you were out, and this evening while dancing, another friend dropped a dollar into my hand. Was it any wonder I felt so happy. It was truly a feeling of happiness which flows from the Spirit of God; knowing well that his watchful care was over us, fulfilling again His promise that He would be a Father to the fatherless, and a husband to the widow, provided we put our whole trust in Him. Surely children we have had a lesson of faith in answer to prayer. And now before we lay ourselves down to rest, on this our first eventful Christmas of papa's absence, let us unite in prayer and especially thank God for His many mercies towards us during the past year. Please Johnny will you lead in prayer," solemnly spoke Mrs. Raymond, and never had Johnny prayed more fervently.

The holiday over, Mrs. Raymond again considered what she could do for the coming year. The district school was in need of a teacher, and baby was now old enough to leave. But she feared her education was rather limited, although in those primitive days, there was not so much required of teachers as to-day. So she ventured to apply and was accepted. She immediately entered upon the laborious task. The children soon learned to love her, and instead of it being such a heavy task, it became a labor of love and pleasure.

The parents knowing her circumstances, gladly advanced some of her wages. The school rapidly increased and in the second term there was an enrolment of seventy scholars. Having taught three terms, school closed for summer, which enabled Mrs. Raymond to assist Johnny in the garden, for Laura was now able to attend to nearly all the household duties. Everything seemed to have prospered with the little family this second year. The children were well and Mrs. Raymond never enjoyed better health. The garden yielded abundantly.

"Johnny, your garden looks splendid this year."

"Yes," Johnny would answer, "that is because we paid our tithing last year."

Mrs. Raymond felt that her boy had learned to have faith in the lesson she had taught him, and so it proved, for he and Laura never failed to pay their tithes, and would often relate the blessings they received through the same.

The proceeds from school teaching amply supplied the needs of the family, and enabled them to add many comforts to their home, and also build an addition to the house, which was quite an improvement.

Vacation over, Mrs. Raymond again resumed school, teaching one term alone; during the winter months she acted as assistant, the school being now increased to ov one hundred.

Spring in all her beautiful attire once more dawned upon that humble home. The trees and shrubs had grown so much. All was life and joy, glad shouts were heard, "Papa's coming home, papa's coming home;" they had received a letter stating he would start for home in three weeks. Something must be done to welcome him home. Mamma would work a pair of slippers, Laura a pretty motto, Johnny a pretty wreath of flowers, with "Welcome Home" in bright letters, for he had learned to work fancy stitches in the little school while resting from his work in the garden. The kitchen now served as a dining-room. The new rag carpet was laid upon the front room, the garden received extra attention, the little ones practiced new tunes on their drums, as each day glided quickly by.

At last the day arrived when the Bishop was to take them in his carriage to meet papa.

"O mamma," said Laura as she assisted the children to dress, "I can scarcely think it possible that we have passed through two years and three months of missionary life and are now so well and comfortable."

"Now, Laura, you will never

doubt God's precious promises, nor for the conversation we had the morning of your father's departure. Were not my words truly verified?"

"Yes, mamma, I have often thought of your words, and I hope I may never forget the lesson they have taught me," earnestly spoke Laura. "Thank God, my child, that He places us in circumstances whereby we can learn to have faith in Him."

"Mamma, mamma! here comes the Bishop." With light steps they jumped into the carriage. Away dashed the horses, and as they rounded the mountain point they espied a covered wagon. "Here comes papa, here comes papa," they cried. Tears of joy rolled down Mrs. Raymond's cheeks as she once more felt herself clasped in her husband's arms. The dear one had now returned with honors to his home, and he could not express his joy as each child was warmly embraced. He looked around the room and beheld the kind tokens of love. "My dear wife, this is a greater blessing than I deserve."

"Thank God," she says, "for all you see, for He is the giver, and though you were absent we were not left alone."

[THE END.]

FACTS AND EVENTS.

The St. Petersburg police have received information of a new conspiracy of an alarming character. Several arrests have been made.

The town of Carthage, in the State of Mississippi, has been partially destroyed by a cyclone. Many persons have been injured, but no lives have been lost.

A telegram received in London on March 3rd by the owners of the steamer Quetta, gives the loss of life as 282 souls, including about sixty Japanese.

The Queensland Line steamer Quetta, from Brisbane for London, has become a total wreck on an unknown rock near Somerset, Torres Straits.

A Rome correspondent, telegraphing on Sunday, says:—The Pope to-day received the congratulations of the Cardinals on the occasion of the twelfth anniversary of his coronation and the completion of his eightieth year.

NEW YORK, Wednesday.—Intelligence from the recently opened settlement of Oklahoma announces that great excitement prevails among the white settlers there, in consequence of rumored schemes for the colonization of the territory as a negro district. The whites have banded together for the purpose of ousting the colored inhabitants, who have already been the victims of some outrages.

OTTAWA, Feb. 6th.—Senator Macdonald, of British Columbia, last night gave notice of his intention to introduce a bill to amend the act respecting offenses relating to the laws of marriage. It is designed to more particularly prevent the practice of polygamy by the Mormons of Cardston and other places in the territories. The penalty provided for polygamy, or for assisting in a polygamous marriage, is imprisonment for a term not exceeding two years, or a fine not exceeding $500, or both. The bill also proposes to disqualify any person guilty of an offense under the act for voting at any election in the north-west territories, or for being a candidate for public position.

NEW YORK, Monday, March 3rd.—Snow fell heavily in New York yesterday, the storm being the severest experienced during the present season. Snow lies in the streets to the depth of six inches, and many accidents have occurred through the slippery state of the pavements. A heavy gale is raging in Boston, accompanied by a falling temperature. Snow has fallen in that city to the depth of seven inches. The storms have destroyed the crops in some districts of Virginia. The country people, who are consequently in great distress, are asking for supplies of food, and subscriptions have been opened to relieve them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 10, 1890.

THE *GLASGOW HERALD* ON "MORMONISM."

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We publish, in another column, an editorial taken from the *Glasgow Herald*, in its issue of the 13th ult. We do not do so on account of any particular excellence which the writer displays, but simply because the article may be classed as an average specimen, of the views propounded by the press of this country on the Mormon question. It is strange, yet, nevertheless, true, that writers, many of whom display great wisdom and sound judgment on other topics, invariably exhibit the most dense ignorance, when they deal with the Mormon question. The *Glasgow Herald*, we are sorry to state, comes under this category.

To show that this is so, we propose to take the absurdities of the *Herald seriatim*, and expose the hollowness of its arguments. The *Herald* asserts that the Church of Jesus Christ of Latter-day Saints is founded "partly on polygamy, and partly on documents as trustworthy as the late Mr. Pigott's handiwork." From the nature of this assertion we cannot but conclude, that the evidence from which the *Glasgow Herald* deducted the above, was as trustworthy as Mr. Pigott's—but not more so.

It is simply an untruth to assert that this Church is founded on polygamy. And with regard to the authenticity of the Book of Mormon, we, and our Elders throughout the inhabitable globe, have reiterated, again and again, that there is a test by which anyone may *prove* whether the Book of Mormon is an invention or a truth. Has the *Glasgow Herald*, or any of its contemporaries, who make such similar assertions, ever tried the experiment we allude to? Shall we be less careful in studying the science of Theology, than we are in studying any of the lesser sciences? How do we know, that certain statements contained in text books of any of the natural sciences, are true or not? By testing, of course.

No student who desires to acquire a knowledge of any of these truths, will satisfy himself by merely *reading* his text book. Where it is at all within his power, he will demonstrate the truth or falsity of the statement by experiment. For example: In the twin sciences of Magnetism and Electricity, a remarkable phenomenon is witnessed, in the contradiction of the familiar truism, "like draws to like." For if you bring the south poles or the north

poles of two magnetic needles together, they will repel one another; or, if you bring two bodies together, each charged with the same kind of electricity, they also will repel. Now, what student would rest satisfied with the bare assertion that this is so? He will test it and prove the truth. Or who will be found bold enough to assert that the above is false, when he can prove to his own satisfaction that it is true? Men of science would say that such an individual was either a fool or a madman. What must be thought, then, of men who, with the Book of Mormon in their hands, and with the advice given them that they can test it for themselves, and find out, just as surely as they can any fact of natural science, whether the book is true or not, discard the book without the test, and denounce those that believe it only because they have tested it. Thus—

> And when ye shall receive these things (*i.e.*, the things written in the Book of Mormon), I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things (Moroni x, 4, 5.)

There is not a Latter-day Saint living who does not *know* that the above is true.

The *Glasgow Herald* and others, who denounce the Book of Mormon, not having performed this test, are thereby totally incapacitated from passing any true opinion on it, and their statements, built as they are on ignorance and prejudice, are totally and utterly worthless.

The *Herald* remarks very truly, that "all the resources of the United States civilisation, have been employed in turn, to stamp out the Mormon creed." This is so, and if the world were not so blind as it is, it would be accepted as an evidence that where the "resources of civilization" have failed, there must be a reason. The "resources of the United States civilization" were quite able to crush the rebellion of millions of people, occupying one-half of their vast country, and it is most assuredly strange that the same resources have failed to "stamp out" "Mormonism." Latter-day Saints know the reason why.

We are prepared to maintain the position that Latter-day Saints are being persecuted with "all the resources of the United States civilization," for no other crime than a belief in the Bible. The Bible is a book from which upwards of five hundred "Christian" sects have each abstracted a part. And each has built upon this part a structure called a Church, every one of which differs in some respect from the remaining four hundred and ninety-nine! These five hundred churches or sects represent so many *opinions*. And each of these opinions was formed from a perusal and a study of the Scriptures.

It was a doctrinal *opinion* that led to the secession of the Greek from the Romish Church. The Arians, Nestorians, Eutychians, Albigenses, etc., were but so many *opinions* formed prior to the Reformation. Wycliff, Luther, Calvin, Knox, and Jansenius, were but the propagators of *opinions*. And in our own day the same conditions still maintain, and each religion is but an opinion or belief founded upon some part of Scripture. All fair and reasonable people should condemn—as they have already condemned—the persecution of any of these sects by any of the others; because it is the most glorious

privilege of man to be allowed to think and judge for himself. So long as a person does not interfere with the rights of others, he has the right to judge or to arrive at honest conclusions for himself. If the result of such exercise of judgment is the arrival at a conclusion that "Mormonism" is the true religion of Christ, no man, nor association of men, has the right to punish another man or association of men for so doing. This point will be freely conceded by all not blinded by fanaticism or bigotry.

As no one has hitherto been found bold enough to assert that the precepts taught by the Church of Jesus Christ of Latter-day Saints are not to be *found* in the Bible; and as there are thirteen articles of Faith of this Church, to each of which copious Scriptural references are given, the Bible, therefore, in this as in other sects, is the authority to which Latter-day Saints appeal for confirmation of their doctrines. If in the study of the Bible they are led to the conclusion that their doctrines are correct,—in other words, if they form an *opinion* from the Bible—then they have a perfect right to do so. Being in this respect on a similar footing with other religions, they are justified in insisting upon being placed on an equal basis with others. This, however, the *Herald* denies to them. It states: "In spite of the laxity of their divorce laws, the people of the United States retain a strong historical belief in that morality which they inherit from Puritan times."

We are constrained to admit, that the *Herald* has given a very correct estimate of the morality of the people of the United States, when it uses the phrase "*historical* belief." Assuredly the belief is historical and purely retrospective. The morality of the Puritan times rests with the Puritan times—it finds no place in the present day practice of the people. And if the spectacle of Satan reproving sin were never witnessed before, it can be seen today, when the United States assumes the cloak of prudish virtue, and, with hysterical whimper, lifts its hands in horror, and legislates for the *elevation* of the weaker sex. If polygamy be condemnable, as the *Herald* states, because it represents "patriarchal traditions," what must be thought of "modern idea and progress," *alias* prostitution? Well may we say, "pluck the beam out of thine own eye, before thou attemptest to take the mote from thy brother's."

The editor of the *Herald* displays the most gross ignorance of the subject with which he deals, when he attributes the Mountain Meadow massacre to the "Mormon" Church. Here are his words: "Making every allowance for Gentile prejudice and exaggeration, it is certain that the Mountain Meadow massacre was their (Mormons') handiwork." Now what are the facts? It is surely ample evidence of the base and calumnious nature of the above statement, to produce the words of the U.S. Prosecuting Attorney in the case. Mr. Sumner Howard, the attorney in question, in his opening address to the jury, stated: "I propose to prove that John D. Lee, without any authority from any council or officer, but in *direct opposition* to the feelings and wishes of the officers of the Mormon Church, went to the Mountain Meadows," etc. And in the second trial, U.S. District Attorney Sumner Howard repeated again: "I have come for the purpose of trying John D. Lee, and I have given the jury unanswerable documentary evidence, proving that the authorities of the Mormon Church knew nothing of the butchery until after it was com-

mitted;" and further on he stated: "I have received all the assistance from the Church (Mormon) that any United States official could ask on earth in any case." When we add, that the jury which convicted Lee was entirely composed of "Mormons," we find it difficult to express, in words, our indignation at the foul slander to which the *Glasgow Herald* has given utterance.

This is the manner in which the world attempts to "stamp out" "Mormonism." These weapons—falsehood, fraud, chicanery, and vile calumny, are the "resources of civilization"—save the mark!

We would earnestly exhort the *Glasgow Herald*—for its own sake—not to write anything more about the "Mormons," until the editor has learned something of what he is going to write, for in the words of Gregory:

"Ignorance is a dangerous and spiritual poison, which all men ought warily to shun."

G. F. P.

JUBILEE EDITION OF HYMN BOOK.—No more inspiring form of prayer, none more fervent or beautiful, can be practised, than the singing of hymns. In times of the direst woe, when the outlook is black and gloomy, as sullen midnight, a hymn often soothes the emotions, calms conflicting feelings, and tempers righteous indignation. And when the gloomy clouds of evil portent, have been dispelled, and the dawn of a happier day bursts with glorious effulgence, over the horizon, what a pœan of praise and thanksgiving, what a heartfelt burst of gratitude, an incense of love and joy we can send upwards, to our Father and our God, through singing His praises in a hymn! No more beautiful hymns are to found anywhere than the songs of Zion. True simplicity, appealing instantaneously to the soul, and drawing therefrom a fervor none others can produce, is the principal characteristic of these hymns. In pain, in sorrow, or in affliction, in pleasure, in joy, or in gladness, we can turn to our hymns, and find therein the comfort, or augment therefrom the joy, as the occasion may require. Philosophy too, affording food for profitable reflection, can be found among these hymns. We resolved some time ago to commemorate the fiftieth anniversary of the first publication of the hymn book, by issuing a Jubilee Edition. In all respects this edition is a vast improvement on any of its predecessors. It is printed on very superior paper; the type from which the impressions were taken is large and clear. Some new hymns have been added, and the whole has been carefully revised, from preface to index. In short no effort has been spared to make the Jubilee Edition worthy of our best traditions, and of the beautiful hymns which the book contains. Our brethren and sisters in search of suitable presents, could not possibly find one better than this, combining as it does, the ornamental, the useful, and the beneficial. Notwithstanding the increased expense, we have resolved to issue the hymn book at the same price as formerly, and we trust that this enterprise will meet with a large sale. The prices are as follows:—Calf, 2s. 6d. and 3s.; Morocco, extra gilt, 4s. 6d.; with clasp, 6s.; antique with clasp, 7s.; name in gilt letters on cover 3d. extra.

REVIEW OF BOOKS.—We are indebted to President Wilford Woodruff, through whose generosity we have received a copy of Bancroft's "History of Utah." In this history of Utah, the author has set himself to the perform-

ance of a stupendous task. In the preface to his work, he states that three courses were open to him—the first, to follow the common method in use in the world, and heap showers of abuse on the heads of the Latter-day Saints—the second, to take up his pen in defense of those who "have suffered from the first from seeming injustice"—the third, to let the world speak its mind, Latter-day Saints do the same, and leave the reader to deduct his own conclusions. In following the last of these three methods, Mr. Bancroft's work assumes more of the character of an elaborate summary, than of a history. If the Latter-day Saints have been, as Mr. Bancroft states, "suffering from the first from seeming injustice," it might have been more consonant with a historian's duty to have shown the world that they were so. There is, however, throughout the work, an absence of that bias which too often mars the works of those who write on the "Mormon" question. Mr. Bancroft truthfully remarks, "almost every book that has been put forth respecting the people of Utah, by one not a Mormon, is full of calumny, each author apparently endeavoring to surpass his predecessor in the libertinism of abuse. Most of these are written in a sensational style, and for the purpose of deriving profit, by pandering to a vitiated public taste, and are wholly unreliable as to fact." Mr. Bancroft, however, errs when he states that "Mormonism" is a "new religion." It is certainly true that it has not been "discussed for centuries," yet, before the advent of those various denominational sects which have been so discussed, "Mormonism," or the true Christianity, existed. The *old* religion has simply been restored—it is erroneous to state that a *new* one has taken its place. On the whole, Mr. Bancroft's history gives a fair exposition of both sides of the question; and where so much calumny and falsehood have already been written, it may be hailed as a welcome addition to the floods of literature which have been poured out on this question.

We are also indebted to Elder George Reynolds for the "Story of the Book of Mormon," written by himself. This volume, which is handsomely bound, is remarkably well printed, and renders in a succinct and terse manner the story of the most remarkable book of this century. The style of writing is remarkably lucid, easy, and withal brilliant. An amount of research is displayed, which shows that nothing has been left undone which could render the volume a reliable and authentic record of the history of the former dwellers on the American continent. An interesting feature of the book, is the production of *fac-similes* of the Aztec historical charts, and a flood of light is shed o'er what has hitherto been an impenetrable mystery. No earnest student of the Book of Mormon can well afford to be without this most valuable book, on the production of which Elder George Reynolds is sincerely to be congratulated.

Our thanks are also due to Bishop Orson F. Whitney, for a volume of poems, and other pieces. This book is beautifully printed, and handsomely bound. The author very unassumingly disclaims any idea of being classed among the "poets," yet we cannot refrain from saying that some of his productions are worthy of being ranked with the best of contemporary writers. The volume is one which, coming as it does at an opportune time, is cordially to be welcomed, and a perusal of its contents will be fraught with much pleasure and instruction.

HENRY Francis, son of the late David Francis, 70, Brecon Road, Merthyr Tydfil, South Wales, wishes to learn the address of his sister Margaret, who emigrated to Utah eight years ago.—*Utah papers please copy.*

EMIGRATION NOTICE.—The first company of this season's emigration will leave Liverpool, per Guion S.S. *Wyoming*, April 19, 1890. Full names and ages of all who purpose joining in this company, should be forwarded to this Office immediately.

CORRESPONDENCE.

Sivas, Asia Minor, Jan, 25, 1890.
President George Teasdale.

Dear Brother,—Since the departure of President Hintze, I feel it my duty to write you a few lines regarding the work in this District. I have been here in Sivas now five months, studying the language, and I feel that with the assistance of a good local Elder, I should commence my labors among the natives in the spring. There is a young man in Sara who is ready and anxious to fill a mission among his fellow countrymen, to warn them of events to come, and to bear his testimony to the truths he has received. He was called — though not set apart—by President Hintze, to accompany me, when I should be prepared; therefore, if we do not receive any other instructions, we shall commence our labors probably in Mergivan (a place suggested by Brother Hintze), early in the spring. On account of the peculiarities of the people and country, it is impossible for us to travel from house to house, or from city to city, or to preach as freely as missionaries in other countries, so we have to stay in one city, and talk whenever we get the chance, to those who may be desirous of hearing us. We are denied the right of holding public meetings, but by renting a room and inviting the people there, we are allowed to talk upon any subject. The people generally are anxious to hear what we have to say. On account of cold weather, I have not had many callers lately. Before the holidays, two men came and talked a few times, then applied for baptism. We advised them to wait a while, and become thoroughly acquainted with the principles of the Gospel. Not long since, in Sara, one of the local Elders baptized his mother, otherwise we have not made much progress, except in spreading the principles of our faith. Considering the few missionaries that have labored here, the principles of the Gospel have spread exceedingly fast. It seems that in every village and city something is known of us. I have been engaged in writing to the Saints as often as I could, and I believe there is a good feeling and much faith among them. Many are praying to God with much faith to open the way, so that they can leave for Zion in the spring. My constant prayer is, that God will enable us to accomplish some good among this nation.

The Saints join me in love to you and all the Saints in the British Mission.

Your brother in Christ,
FRED. STAUFFER.

Copenhagen, Feb. 4, 1890.
President Geo. Teasdale.

Dear Brother,—It will, no doubt, be of interest for you to learn something of our work here in Scandinavia, and I will therefore endeavor to relate briefly of our progress.

As already reported in the Yearly Statistical Report you can see that the Lord has poured His blessings on our humble efforts. Thus 572 souls, during the last year, have been added to the Church, and 613 souls have been blessed with means to gather to the place that the Lord has prepared as a gathering place for his people in these last days. While we thus find that He who stands as the great head of this Church, has so abundantly

blessed some of the honest souls who seek to serve Him, and also given His servants opportunities to present the Gospel principles to many more, the fruits of which the future only can tell. Nevertheless have we also found that the adversary has been at work, trying in every way to hinder the Lord's purposes. As a consequence of his influence 128 souls have, in various ways, broken their covenant with the Lord, and have, therefore, been excommunicated from the Church. Also in other ways do we experience his manœuvres to hinder the cause of truth from spreading. We have met with some opposition from the authorities here in Denmark, especially in Aalborg Conference from whence several Elders have been banished, some of whom were ready to return home, while others have gone to Norway, there to continue their labors. In some other parts of the mission some of the brethren have been fined for preaching the Gospel, and the people have been influenced against the servants of God. Notwithstanding the spirit of opposition thus made manifest I am pleased to state that the prospects in some parts of the mission never were better, especially in the Swedish Conferences; and encouraging reports are also received from Norway. President L. Ernstrom writes from Stockholm, under a recent date: "Our meetings are well attended, and we baptize a few occasionally. . . . The reports from the various Branches are encouraging." President J. A. Quist writes under the date of Jan. 18th, from a place in Gothenburg Conference, called Wingaker: "I have held meetings here every evening, except two, for the last two weeks, and have made appointments for every evening up to the 25th inst., when I expect to return to Norokoping to continue my trip through the Conference." Here in Denmark, outside Copenhagen, there does not seem to be much interest for the Gospel, although that is caused more by the restrictions under which our brethren—being held as foreigners—have to labor, than by the people's disinterestedness.

Here in Copenhagen our meetings are well attended by wise, intelligent people, and we have occasionally the pleasure to baptize an honest soul.

The Elders who labor in the mission are all good and faithful men, who are using their energy to extend to their fellowmen the blessings under the plan of salvation. I am thankful to my heavenly Father for the privilege of working in the vineyard in this, the latter-day dispensation, and feel to praise His holy name for His care and protection over His work, and hope that the future harvest may be bountiful. Praying the Lord to bless and strengthen you in the performance of your responsible duties, and that all those who labor for the upbuilding of the kingdom of God may be protected and blessed in their noble work. With the very kindest regards to yourself and co-laborers, and all who love God and try to keep His commandments, I remain your brother in the cause of truth, C. D. Fjeldsted.

ANOTHER VETERAN GONE.

JAMES P. Park died at his residence in Fairfield, Utah County, December 30th, 1889, after a long and painful illness, of rheumatism.

The deceased was born on December, 21, 1821, in the town of Cambuslang, near Glasgow, Scotland. He joined the "Mormons" in Canada in the winter of 1844, went to Nauvoo the following summer, and was sent on a mission to Canada. He was with the Saints during the exodus from Nauvoo, and shared the trials and persecutions which they endured. He was a member of the "Mormon" battalion. After his discharge from government service he remained for a short time in California, and arrived in the City of the Saints in 1848. On the 15th of September, 1852, the deceased went on a mission to the British Isles, and was absent from home a little over five years, preaching the Gospel in England, Scotland, and Wales. He returned home during the October conference of 1857.

For over twenty-five years the deceased had been afflicted with rheumatism and during the latter part of his life he had been totally helpless.

Brother Park was a man who took great pleasure in laboring in the great Latter-day work. Throughout his extreme affliction his faith was never once shaken, for he had an abiding testimony concerning the truth of the work in which he was engaged. He departed this life with the full assurance of a great and glorious resurrection.

The funeral services were held in the Fairfield meeting-house on January 2nd, at two p.m. The remarks by the speakers were very appropriate and full of sympathy. The interment took place at the cemetery.—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial Papers.)

Provo has an electric lighting and steam heating company. Bishop W. B. Preston is one of the incorporators.

A gentleman who visited the reform school in Ogden lately, speaks in the warmest terms of the work being done there. He says Mr. Barton governs entirely by moral restraint, and that his control is admirable.

At last session of the Utah Legislature, a bill was introduced prohibiting cigarette smoking, and the sale of tobacco or other narcotics to minors. It passed both houses, but was vetoed by Governor West. A similar bill has been introduced in the Assembly at the present session, and on Friday, Feb. 8th, two long petitions were presented, calling on the Legislature to pass some act in relation to this vice.

THE ELEVENTH CENSUS. — Hon. Robert P. Porter, Superintendent of Census, has sent to the treasurer of each county in the Territory, schedules on which are to be entered specified items wanted for the census of 1890. The filling in of these blanks with the desired information, is a matter in which the county officers will doubtless take interest, as it is a matter of importance that the census reports should contain full and accurate information on the points suggested.

D. M. McAllister & Co. succeed to the business of H. Pembroke, in Salt Lake City, and will continue it at the same stand. They will carry a large, varied, and first-class stock, embracing books, stationery, and the usual lines connected therewith. The "Co." includes Joseph Barrow, who has been with Mr. Pembroke several years, Josiah L. Perkes, a young man well and favorably known in local business circles, and Mr. McAllister's two eldest sons. This is a strong and reliable firm, worthy of the confidence of the community. (We wish Brother McAllister every success.—ED.)

THE NEW FAST MAIL.—Beginning with March 1st, the Union Pacific R.R. will make an attempt to outstrip all previous records in the speed and efficiency of its mail transportation. On that date a special mail train will be put on, while the train which now does the postal service will become the limited first-class passenger. The new trains will be known on the time-card as No. 5 and 6. According to Omaha reports, "their equipment will be the best locomotives in the service, and mail cars alone. There will be posi